

# CHRISTIAN REPOSITORY.

Many shall run to and fro, and knowledge shall be increased.—Dan. xii. 4.

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## THE CHRISTIAN REPOSITORY

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By Robert Porter,

No. 97, Market-Street, Wilmington, Del.

### RELATIVE GUILT OF TRANSGRESSION.

It is a common error to estimate the guilt of transgressions, by the magnitude of the offence. It is often said, in extenuation of a fault, that it was a trifling matter, which scarcely deserved notice. Dr. Chalmers, in one of his recent sermons, has treated this subject, with his accustomed ability. In treating of acts of dishonesty, he takes high ground, and maintains, with much acuteness of reasoning, that the smallness of the offence is, in fact, an aggravation of the guilt, because a smaller temptation has availed to draw the offender aside from the path of rectitude. In the course of his argument, he introduces the following illustration.

There cannot be a stronger possible illustration of our argument, than the very first act of retribution that occurred in the history of our species. "And God said unto Adam, of the tree of the knowledge of good and evil, thou shalt not eat. For in the day thou eatest thereof, thou shalt surely die. But the woman took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat." What is it that invests the eating of a solitary apple with a grandeur so momentous? How came an action in itself so minute, to be the germ of such mighty consequences? How are we to understand that our first parents, by the doing of a single instant, not only brought death upon themselves, but shed this big and baleful disaster over all their posterity? We may not be able to answer all these questions; but we may at least learn, what a thing of danger it is, under the government of a holy and inflexible God, to tamper with the limits of obedience. By the eating of that apple a clear requirement was broken, and a distinct transition was made from loyalty to rebellion, and an entrance was effected into the region of sin—and thus did this one act serve like the opening of a gate for a torrent of mighty mischief: and, if the act itself was a trifle, it just went to aggravate its guilt—that, for such a trifle, the authority of God could be despised and trampled on. At all events, his attribute of Truth stood committed to the fulfilment of the threatening; and the very insignificancy of the deed, which provoked the execution of it, gives a sublimer character to the certainty of the fulfilment. We know how much this trait, in the dealing of God with man, has been the jeer of infidelity. But in all this ridicule, there is truly nothing else than the grossness of materialism. Had Adam, instead of plucking one single apple from the forbidden tree, been armed with the power of a malignant spirit, and spread a wanton havoc over the face of paradise, and spoiled the garden of its loveliness, and been able to mar and deform the whole of that terrestrial creation over which God had so recently rejoiced—the punishment he sustained would have looked, to these arithmetical moralists, a more adequate return for the offence of which he had been guilty. They cannot see how the moral lesson rises in greatness, just in proportion to the humility of the material accompaniments—and how it wraps a sublimer glory around the holiness of the Godhead—and how, from the transaction, such as it is, the conclusion cometh forth more nakedly, and therefore more impressively, that it is an evil and a bitter thing to sin against the Lawgiver. God said, "Let there be light, and it was light;" and it has ever been regarded as a sublime token of the Deity that, from an utterance so simple, an accomplishment so magnificent should have followed. God said, "That he who eateth of the tree in the midst of the garden should die." It appears indeed, but a little thing, that one should put forth his hand to an apple and taste of it. But a saying of God was involved in the matter—and heaven and earth must pass away, ere a saying of His

can pass away; and so the apple became decisive of the fate of a world; and, out of the very scantiness of the occasion, did there emerge a sublimer display of truth and of holiness. The beginning of the world was, indeed, the period of great manifestations of the Godhead; and they all seem to accord, in style and in character, with each other; and in that very history, which has called forth the profane and unthinking levity of many a scorner, may we behold as much of the majesty of principle, as in the creation of light, we behold of the majesty of power.

Col. Star.

From the Guardian.

### ETERNITY.

Hold your hand before your eyes, and it will hide the sun. How is this? Is your hand larger than the sun? No, the sun is many times larger than this earth, but your hand is very small: It is because your hand is nearer, and not because it is larger than the sun.

I cannot suppose that any of you will be so foolish as to think your hand is larger than the sun, but I make these remarks, the more forcibly to impress you with the fact, that though the comparatively insignificant things of time may, because they are present, for a short time, hide from your mind the infinite subjects of religion—heaven—hell—with all the realities of eternity, still the fact remains that they are as much more important than the trifles of time, as the sun is larger than your hand. For a moment pause, and think—Eternity!—Always beginning, never ending eternity!—When you shall have been in eternity as long a time as has been since the creation of the world your eternity will not be in the least diminished. When ten thousand times ten thousand years shall have rolled away the end of eternity will be no nearer than when it first commenced. What a vast account of happiness may you enjoy should you go to heaven,—and, O! (my soul sickens at the thought!) O what a load of misery must you endure should you go to hell! "Who can dwell with devouring fire! who can inhabit everlasting burnings!"

With this view of eternity, how insignificant do all the pleasures and riches and honours of this world appear? "They are but a dream an empty show." Why then should they engage all your attention and exclude from your thoughts the invisible realities of eternity. The things of time have more influence upon you because they are present to your senses, and you are apt to look upon eternity as at a distance. But remember you can hide the sun with your hand: Eternity is not at so great distance as you imagine. Even now while you are reading, you may be standing upon the very verge of the eternal world. It is calculated that seventy-three thousand persons die every day—fifty every minute. How long you may escape the arrows of death is uncertain. Death may have drawn his bow, and marked you for his next victim. Be then no longer blind, but open your eyes and look around. Where are you? Here you are upon one inch of time, and before you opens a boundless eternity.

Prepare then to meet your God. C.

### A CONVERTED JEW.

Extracts from a letter of a converted Jew

D—, Sept. 24, 1821.

REV. SIR—I should not have taken the liberty, unknown to you as I am, to address a letter to you, had not one of your missionaries, Mr. M'Caul, who by your Society has been sent among the Jews in Poland, encouraged me to do it. This missionary lodged in Frankfort during a month with me; and when before that period had expired, I had received the call as a missionary among the Jews in this place he charged me to communicate to you whatever might occur of a remarkable nature within the sphere of my missionary work. But before I proceed to relate facts relative to my present situation, I think it right to make you acquainted with my person, that you may know in what way I have been appointed a missionary in this place. I have formerly been a teacher a-

mong the Jews for several years. The objects of my instruction were chiefly the Hebrew language and the Bible. That in the course of my biblical instructions, I sometimes met with passages which excited doubts in my mind with regard to the opinion of the Jews, that the Messiah had not yet appeared, you will easily conceive. The more I examined those passages referring to the Messiah, the stronger became my doubts of future coming of the Messiah. During that period of examination, living between doubt and hope, between error and truth, I found myself in a most painful state. I therefore turned to the Lord in fervent prayer, that he would have mercy upon me, and lead me into the path of truth; and the Lord was merciful to me a poor sinner, and put it into my mind to read the New Testament of the Christians, although they believe in a crucified Messiah, who has appeared a long time ago. I went to a clergyman of the place of my residence, and requested a copy of the New Testament. He asked me how it happened, that I, a Jew, wished to read the New Testament? I related to him the unhappy state of my mind, and my doubts as to a future appearing of the Messiah, such as the Jews expected him. The clergyman was surprised at my open confession, and said, I was the first Jew he had met with who was anxious to find truth; and added that he would give me a copy of the New Testament as a donation; I should but read it with attention, and compare it with the Old Testament, then he was sure that all my doubts would disappear. I was not a little surprised at these words, and gave myself to read the New Testament with all diligence; and blessed be the Lord to all eternity, who in mercy led me into the way of truth and salvation! The light of truth arose in my soul through the Gospel of Christ; for after having read the New Testament, the 53d of Isaiah was to me no dark mystery, and I understood the prophet Daniel when he said that the Messiah would be cut off. I also was enabled to explain the words of Zechariah, "They shall look upon me whom they have pierced." O may the veil soon, soon be removed from the eyes of all my former church-members, that they may also know him!

Having now discovered such treasures of truth in the Gospel, I was happier than the wealthiest prince on earth. But now I would have deemed it a crime to delay professing before the world, the Messiah I had found. I therefore resigned the situation I had held as private teacher in a family. My patrons asked the reason, and I said, "Because I had found in the prophets that great truth, that Jesus of Nazareth is the true Messiah, and that I now was ready to profess him publicly as such by baptism." You will easily imagine that, after such an open confession, I was greatly persecuted by the blind Jews; and I could scarcely get sufficient money to pay my journey to Frankfort. But I was assisted by the clergymen of the place.—Unconcerned as to the means of supporting myself for the future, and trusting in the word of that Saviour whom now I know, "Seek ye first the kingdom of God and his righteousness, &c."—I cheerfully went to Frankfort, where I met with the kindest reception from the worthy missionary Mr. Mare, the excellent senator Von Meier, and the other members of the Society for promoting Christianity amongst the Jews. After having received instruction during three months, I was publicly baptized on the 28th of May, 1821.

I can assure you, that wherever the good seed is sown by disseminating New Testaments or tracts, it takes root, and affords hope of maturing to fruit. I have been here two months, and I am astonished at the blessings which the Lord in mercy grants to my labour. Wherever I come, New Testaments and tracts are readily received, both in Hebrew and Jewish German. Many of the most respectable Jewish families invited me into their houses, to converse with me about religion. In a neighbouring village, I gave to Jews Testaments and tracts; and a Christian assured me afterwards, that now the Jews meet every evening, when one of them reads publicly the Testament or a Tract,

and all the others listen to it attentively. To a Jew in this place a Christian read a German tract, and the Jew was so much affected by it that he began to weep, and requested the Christian to tell him more of the Messiah Jesus. A Jewish family in a neighbouring Prussian place sent a messenger to me, to request my visit; and this family listened a whole day to my explanation of the truth as it is in Christ, having already arrived to a degree of conviction by reading the Bible and some tracts. On my taking leave, the head of the family assured me, that next spring, he with his whole family would go over to Christianity.

What great blessings have attended the Frankfort Society, is well known to you. Since the last spring, fifteen Jews from the city and adjacent places, have embraced Christianity. As the object of your Society extends over the whole continent, I would request you to supply me with Hebrew, and Jewish German New Testaments, and with Hebrew Jewish German and pure German tracts: with the latter especially, for the use of Christians, among whom a more lively interest in the conversion of the Jews thereby may be excited. I have also heard that your Society is publishing the Old Testament in Jewish German characters. This is truly a most seasonable work with regard to the German Jews, as very few among them are able to read the Bible in the original language; but almost all can read Jewish German. I could here distribute many copies, and also sell part of them. A missionary among the Jews ought to understand English; and I make it now my business to study that language, and in my leisure hours avail myself of an opportunity I have found to learn Arabic and Syriac.

Lon Christ. Guardian.

### REVIVALS OF RELIGION.

Extract of a letter to the publishers of the Columbian Star, dated Putnam, Ohio, March 26, 1822.

On last Lord's day morning I baptized nine persons, while our Methodist brethren, on the opposite side of the river, baptized three others. The Lord seems to be reviving his work once more in this place, many were the tears that rolled from the blooming cheeks of the attentive youth; whose hearts seemed to bleed for sin. On Monday morning a young lady accompanied by a mother in Israel, came to my study. She was all in tears, and as I would inquire into the exercises of her mind, and quote passages of Scripture to alleviate her distress, she would interrupt me by saying, "O sir, these only thought they were the chief of sinners: but I know I am." I am anxiously waiting for another visit from this weeping Mary. S.

Extract of a letter from a correspondent, dated Bottle Hill, Morris County, N. J. April 11, 1821.

Through the last fall and winter, the Lord was with us in a still small voice. The first Sabbath of last quarter, there were five added to the church here, under the Rev. Mr. Bergen. The first of this quarter, eleven. The work commenced in the east part; it has since spread gently over the Parish. It is now, principally in the south west part; where the Lord is bowing every knee, and subduing every heart. The number who are seeking the Lord (apparently) with all the heart, is more than one hundred. Of this number, including those mentioned above, about fifty have passed from death unto life. The subjects are, as heretofore, of both sexes, and all ages from nine to seventy years.

The work has extended to the Parish of Morris Town four miles west of this. At a conference meeting there last week, one hundred attended, all deeply impressed. How many are subjects of renewing grace we know not.

The revival in several congregations in the city of New-York, continues to be encouraging. About 60 were added to the church under the care of Dr. Spring, on the first Sabbath in this month, and 36 to

Mr. Cox's Church on the same day. After the solemn and interesting scene in Dr. Spring's church, about one thousand communicants united with the young professors in commemorating the dying love of their Saviour.

*Rel. Int.*

From the Boston Recorder.

### REVIVAL IN SHOREHAM, Vt.

Mr. WILLIS,

Dear Sir,—The present is a distinguished era. Not only is the angel, which has the everlasting Gospel to preach, bending his way to the four quarters of the globe, and to the islands of the sea: but our churches at home are blessed with the rich effusion of the Holy Spirit. Although revivals of religion are now frequent, they are not the less worthy of notice; nor do they less demand our gratitude and praise. Hoping that the following narrative may redound to the honor of our adored Redeemer, and excite some of his followers to renewed diligence in His service, I transmit it to you, to be inserted, if you think proper, in your useful paper.

In the winter and early part of the spring of 1820, there was a little revival in one section of this town. In a few months our church received an accession of 15 members, 10 by profession, 5 by letter from sister churches. From that time to the commencement of the late season of refreshing, there was nothing worthy of remark, except our lukewarmness and ingratitude. A year ago last winter, our declension had become truly lamentable; perhaps the church was never in a more languid state. In particular, the neglect of family prayer excited serious alarm. April 6, 1821, the church appointed a committee to devise some plan for the revival of family religion, and to report the same at our next church meeting. The result was a kind of covenant, in which the members acknowledged to God and each other their delinquency, and promised, with divine aid, to attend to the duties of family religion, "daily, faithfully and perseveringly." This instrument, which was signed by the brethren present, was presented to those that were absent, and soon became the unanimous measure of the church. This measure, which we consider as one important means of the late revival, was not carried into effect without persevering and anxious effort.

Early in the spring, revivals commenced in Sudbury, Middlebury and Whiting, but with us there was no visible alteration till the third Sabbath in June. During the morning service of this day, there were decisive tokens of the Divine presence. At noon the church repaired unanimously to the Academy for prayer and consultation on the present state of religion among us. Such a season of tenderness and solemnity is seldom witnessed. The Holy Ghost seemed to fill all the place where we were sitting. It was agreed to observe on the succeeding week, a day of fasting and prayer. We went again to the same place on the following Sabbath to spend the intermission in prayer: but the congregation followed us, and we were obliged, for want of room, to return to the meeting-house. For a considerable time these meetings were continued, and attended by nearly the whole congregation.

In the afternoon of the last Tuesday in June, I preached in the north part of the town, and, towards the conclusion of the discourse, experienced unusual freedom in addressing the aged. An elderly woman returned from the meeting expressing her approbation; and as she entered her own door, was seized with a paralytic fit and expired in five hours. This unexpected stroke of Providence was the means of arousing some from the slumbers of sin.

On the day of the fast, the assembly was unusually large. Several neighboring ministers attended; the exercises were interesting; and the power of the Lord was present, if not to heal at least to alarm and convince. The day will never be forgotten. The arrows of conviction were fastened in many hearts. In the evening we had a conference for youth, in the centre school-house: the solemnity of this meeting exceeded that of the day. About 40 arose as by one impulse, to request an interest in our prayers. On Saturday evening following, we had a similar meeting, when about 70 arose and made the same request. Here we had increasing evidence that God was carrying forward His work. The stillness, tears and sighs of this meeting, and many others, could not fail to make a spiritual observer exclaim, "God is here."

The next Tuesday afternoon, the females met for prayer at my house. That evening I rode home from a lecture, and had hardly alighted, when several young men of the neighborhood caught my hand, each in succession, and cried with inexpressible solemnity, "Mr. Morton, do pray for me; I am a great sinner, going right down to hell." We went in and spent an hour in prayer. Here were 7 burdened souls struggling for deliverance.

To most of them, the next day was apparently the commencement of spiritual life. In the afternoon of the 4th of July, we had, at the meeting house, a conference for youth, while the fathers and brethren of the church were praying for us, at another place. A large concourse attended; a number from other towns. All, it is believed, went away solemn, and many with a wounded heart. The day so distinguished in the annals of our country, was most signally honored by the Holy Spirit; 10 or 12 hopefully converted. During this week upwards of 25 were permitted to hope in the mercy of God, through a crucified Saviour; and probably 150 were concerned for their souls.

From this period, the work progressed with great power. The first week in August, was nearly as much distinguished by hopeful conversions as the first week in July. We had meetings almost every day, generally in school-houses, and although our people were engaged in gathering the early harvest, yet crowds attended; sometimes, probably twice as many as could be accommodated in the place where we assembled. And here I would mention it as a smile of Providence, that the weather was fine, and never was the harvest gathered in better order.

In the early part of September, we kept a day of thanksgiving to praise the Lord for the wonders of His love. A happier day, perhaps was never known among us.

In the latter part of autumn, there was a suspension of divine influence, but in the winter we were favored with a little gleanings of the harvest.

Clear and deep conviction of sin, and distinct evidences of conversion, have characterised this work. Although "the terrors of the Lord" have been exhibited, yet sudden excitements of the passions, or of terror, have seldom been known. In the early stages of the revival, the operations of the Spirit were so powerful, that I dared not do any thing to raise the tide of feeling: but felt it my duty often to exhibit the character, offices and loveliness of the Saviour: his ability to save the greatest offenders, and his willingness to welcome the returning prodigal. No instance of falling or outcry has occurred within the circle of my observation; but several persons have been for a time bereft of bodily strength, by overwhelming conviction of their vileness, and of the holiness and justice of God. Generally this has not been the effect of sudden alarm, but has followed days or weeks of seriousness. In many of our meetings, he must have been insensible, indeed, who could not feelingly exclaim, "how dreadful is this place!"

In the church throughout the whole of this day of visitation, there was an uncommon union of effort and fervency in prayer. For weeks, and almost daily, some of the brethren were visiting from house to house. The dwelling house, the workshop, the harvest-field, and the grove, became each not unfrequently the place of exhortation and prayer. Visiting and conversing with people individually respecting the state of their souls, was practised before it was known that the revival had commenced; and continued, in a greater or less degree, till it appeared to subside. This silent method of usefulness has been signally blessed. In the system of means and in the extent of usefulness, the preaching of the gospel held the foremost rank; but for a season, almost every exertion for the advancement of the revival appeared to be successful. And here it would be ungrateful to pass in silence the timely and faithful assistance of neighbouring ministers, and some of the students of Middlebury College. We trust they have here some gems, which will brighten their future crown.

The whole number of hopeful conversions in this town is thought to be about 200. The Baptist church has shared richly in this gracious work. About 180 have publicly professed religion. To the Baptist church in the western section of this town, 50, if I am correctly informed, have been added. The Baptist church in Cornwall have received 10 from the eastern part of the town, and 2 or 3 in the south-eastern

have united with the Baptist church in Whiting. Our church has received 118; 12 the first Sabbath in September, 89 the first Sabbath in November, and 17 the first Sabbath in January. In this number were persons of all ages, from 10 or 11 to 60 years. Far the greatest part, however, were young people. Almost every family in our society has been visited with the influences of the Holy Spirit; and in a number of instances, 3 or 4 have been hopefully converted in one house.

After all, we should not forget that even religious prosperity is not without its danger. We may be called to mourn over some young or old disciples, who have sinned, and have not repented. Unknown trials and sorrows may be before us. Surely it does not become him that putteth on the armour to exult as he may who triumphantly lays it down. But it would be wicked to despise, after having received so rich a blessing. "Not unto us, O Lord, not unto us, but unto thy name be all the glory." Yours respectfully

DANIEL O. MORTON.

Shoreham, March 26, 1822.

From the Religious Remembrancer.  
Extract of a letter from Wilton, Connecticut, dated March 20, 1822

"All is seriousness and solemnity in Wilton—Eternity and its concerns seem to fill and engage every mind. This is now the tenth week since the revival began, and instead of decreasing, it is increasing. It already pervades almost the whole town, and wears an increasingly interesting appearance. Conferences, lectures, and meetings of inquiry, day and evening, are frequent, full, silent, solemn, affecting. The desire which is manifested to hear preaching and exhortation, is great indeed. Anxious meetings for some time, have been, and still are peculiarly interesting. The one we had yesterday, was a scene that might have melted the hardest heart and confounded the veriest infidel. Four ministers of the Gospel were present, and with enough to do. The Rev. Mr. E. preached in the evening. Six or seven hundred were assembled. The number of hopeful subjects of grace is more than 60. Many are under deep convictions, and seem ready to submit to God, and lay hold of the hope set before them in the Gospel. Hundreds are awakened.

"The work has been, and continues to be very still, yet powerful on the heart and conscience—Convictions, generally thus far, have apparently been gradual, but of happy tendency. It seems to be conspicuously the Lord's doing. It began in the northern part of the town, among the grossly abandoned and openly irreligious. The profligate and the reviler, the moralist and the universalist, fell alike before the noiseless but resistless sword of the Spirit. Persons of all ages have been subjects of it, the little child and the grey headed sinner, the thoughtless youth and the middle aged worldling.

"An instance of some interest and quite striking is that of an aged deaf man. This person who has not been able to hear a sermon for 30 years, and who has long

been totally stupid on the subject of religion, without knowing that there was any such thing as a revival in the place, became impressed in mind;—how or by what means he cannot tell; was brought under pungent convictions, and at length to hope and rejoice in Christ. I mention this case the more particularly, as I think it affords striking proof that revivals are not, as some say, the work of man. The revival has spread to some extent into the southern part of Ridgefield. A considerable number there have obtained hope. South Salem, in New-York, is beginning to be visited graciously; and in several other towns and churches in this quarter, appearances are encouraging. Evidently a great cloud of Divine Grace is hanging over this whole region of country. May it soon descend copiously!"

The following paragraph, from the Methodist Magazine, published at New York, breathes such a spirit of enlarged benevolence and Christian charity, that we cheerfully transfer it to our columns, in the hope of diffusing the salutary influence of the disinterested sentiments which it contains, as well as of digesting them in our own minds.

*Watchman.*

"Nothing can be more delightful to the pious mind than to contemplate the mighty exertions which are making in every part of the Christian world for the spread of gospel truth and holiness. As if compelled by one common impulse, the various denominations throughout Christendom are collecting their forces and arranging

them under the Captain of their salvation, evincing a determination never to ground their arms until the strong holds of Satan shall be demolished. This is no time, therefore, for inaction.—To be indifferent at such a time of general and generous movement, manifests an apathy of soul at once disgraceful & criminal. If those who are not on the Lord's side are against Him, and if no man can speak lightly of Jesus who performs a miracle in His name, then certainly we ought to rejoice in the labours and success of all those who evince the smallest attachment to His cause: because Christ is preached we do rejoice, yea, and will rejoice.

While we confess ourselves most cordially attached to our own Church, and that from a choice made upon mature deliberation, we cannot suffer that contraction of heart which shuts up the avenues of the soul against receiving an accession of joy from witnessing the happy results of the evangelical efforts of others. And while some are indulging a splenetic disposition by snarling at every thing not coined in their own mint, and not bearing the image and superscription of their own party: and while others are wasting their time and strength with shooting their venom at those whose elevation bid defiance to their malevolence; we will enjoy the unmolested satisfaction of participating in the joy of those brave souls who are gathering fresh laurels by their intrepidity in the common warfare, and who are determined to die rather than yield to the enemy."

### JEWS.

The following extracts are made from the thirteenth Report of the London Society for promoting Christianity among the Jews.

#### Seminary for Missionaries to the Jews.

Your committee have more than once expressed their earnest desire for the establishment of a Seminary for the instruction of Missionaries to the Jews, and they have much satisfaction in stating, that this object has at length been obtained.

A zealous friend of the cause having offered the use of his house, in a convenient situation, free of expense, for the purpose, the Committee thankfully accepted it, and proceeded to look out for a proper tutor to superintend the institution. At the recommendation of the Hon. and Rt. Rev. the Lord Bishop of Gloucester, and the Rev. Mr. Biddulph of Bristol, the Rev. Edwin Jacob, M. A. Scholar of Corpus Christi College, Oxford, was appointed to that situation, at a Special General Committee, held at the Society House on the 17th of January last. Four Missionary students already under the care of the Society, were admitted into the Seminary (according to one of its rules) on probation for six months. They were addressed on the occasion in a very impressive manner on the duties and difficulties of Missionary preparation by the Rev. Professor Lee of Cambridge.

Two more students who have been for some time under the care of the Rev. Mr. Jaenike, at Berlin, will shortly be added to their number.

It is intended, that no students shall be admitted into the Seminary, but young men of competent talents and acknowledged piety of which sufficient testimonials will always be required.—It is further proposed, that while Biblical knowledge shall be the basis of instruction, and a due attention shall be paid to the points at issue between Jews and Christians, the pupils shall learn the Hebrew, Greek, and Latin, and such modern languages as may be necessary to qualify them for their respective destinations.

As foreigners will be admitted, as well as natives of this country, it is expected that the pupils will mutually instruct each other in the modern languages with which they are conversant. A half yearly examination of the students will take place in the presence of such friends of the institution as may be invited to attend.

It was stated in the late report that the very desirable work of a *Translation of the New Testament into the dialect of the Polish Jews*, had been undertaken by the Rev. Mr. Solomon. Your Committee have the pleasure of informing you that this undertaking has been completed, and that a copy of this translation is this day presented to you. It is also in contemplation to prepare an edition of the Old Testament in the same language, should funds be supplied for the same purpose.

*Saxe-Weimar.*—The Legation Counsellor, Falke, a great and good man, was brought to the true knowledge of God through the means of severe domestic losses. Bereft, in the space of a single

month, of four lovely children—he had no more! This severe but fatherly stroke seemed to teach him this lesson—“Thou hast been bereft of thy few children, that thou mightest become the father of a great multitude!” He listened to the voice of the rod; and “is indeed,” as Mr. Friedenbergs of Berlin a correspondent of the Society, reports of him, “at this moment, a father of no less than three hundred, which I have been so happy as to see gathered round him. From that time he turned all his attention to the deserted and helpless offspring of those wretches which had become obnoxious to public justice, and which had partially already caught the dreadful contagion of vice from their parents: with the assistance of like-minded friends, he has been enabled to form an Institution, whose object it is not only to make of these poor abandoned creatures useful members of society, but to dedicate them to God and his Christ. To this purpose, he has spared no pains to get himself into connexion with as many Christian-minded masters as he was able; in which he also succeeded most triumphantly, so that he assured me that the number of such masters surpassed that of his pupils. These masters undertook to teach their trade, gratis, to a boy of the institution, to send him every Lord’s Day to the Sunday Schools formed for them; and in short, to give them, in every respect, a Christian pattern. On hundreds and hundreds of these children, the blessing is permanent; and Falke lives to see the fruit of his labours. This excellent man offered to assist us in our great work, with every means in his power. He is ready to get his Christian masters to teach grown up Jewish proselytes their craft gratis, and to distribute our books among such Jews as come in his way.”

*Leipsic.*—Mr. Tauehnitz thus speaks of the success attending the efforts made in Leipsic.—

On September 18, when the Great Day of Atonement is celebrated, my friends made their first attempt, to procure for the tracts entrance among the Jews. They went with a small number of them into the Polish Synagogue; and Mr. Sanders showed to the first Jew who stood near him one of the small cards; he accepted it politely, read it attentively, and handed it silently to his neighbour; and so it proceeded, farther and farther. Like an electric stroke, the introduction of that little stranger was felt in the spacious and crowded Hall; all the Jews, from every corner, crowded about Mr. S. and in their eagerness, almost tore the few tracts which he had, out of his own hands.

Full of the glad tidings, the two gentlemen returned to my house, and I furnished them with as large a store as they could carry with them. They now visited the former and some other Synagogues—met, every where, with the same favourable reception—and, in one of them, they excited so great a sensation, that the Cantor requested them not to disturb their devotion, which however, could not prevent the eager exertion of the Jews for obtaining tracts.

As the house of my father is situated in that part of the city, where, during the fair, the foreign Jews reside, I could easily observe their behaviour, and it would be difficult to describe my satisfaction, when in the following days I saw, before almost every house, small parties of Jews, with tracts in their hands, or listening to one who publicly read, or engaged in conversation about what they had heard.

Messrs. S. and H. called, as far as they judged convenient, on such Jews in their houses as they had found best disposed, and were surprised to find many of them inclined to become Christians. Mr. H. had marked the tracts which had passed through his hands with the number of his house—a measure which did not fail to produce the intended effect: for he received so many applications, that the passage of the inn in which he lived, was often filled with Jews who wished to have those books, in which, as they expressed themselves, it was said that they must be baptized. Notes were even received from respectable Jewish merchants in town, to ask for the tracts for their FURTHER CONVICTION.

By this time we had said nothing to them of the New Testament; but having perceived among them a real thirst after instruction, we directed their attention towards that sacred Book. In a very few days, I could have GRATUITOUSLY distributed my whole store; but remembering your caution, I did it only in some extraordinary cases, and generally asked for payment. Many, especially YOUNG JEWS, have been found reading it with rapture, and loudly expressed their assent.

Though hitherto nothing can be said of the real fruit of the seed which has been sown here, it must give true satisfaction to the Society, that so large and interesting a field, as Leipsic presents during the Fair, can be cultivated with so much hope of success. For the influx of Jews on those occasions is very great; and from the notices which I have collected, I can now affirm, that in all directions, from the maritime towns of Holland unto Russia and Turkey, these tracts belong to the articles, which the Jews, on their present return from the Fair, have brought home to their families. If this field be further cultivated with patience and prayer, it may produce excellent fruit; if not here, yet in other places.

Your Committee will conclude their Report with a few general remarks.

Sufficient evidence, they trust, has been adduced in the details which they have laid before you, of the following important facts.

1. That there is at this time among Christians, of various ranks and denominations, and in various parts of the globe, an active and increasing spirit of compassion towards the Jews, and of benevolent exertions for their spiritual improvement.

2. That there exists on the part of the Jews themselves, in various places a growing disposition to inquire into the truths of Christianity and to receive Christian instruction, orally and by books, both by tracts and by the New Testament.

3. That several well authenticated instances, in places wholly unconnected with each other, have occurred, of Jews actually embracing Christianity—many in secret, being restrained from a public profession by the fear of consequences, but not a few also publicly, and that under circumstances peculiarly free (so far as men can judge) from suspicion, and likely to prove, through the blessing of God, eminently instrumental in leading others to examine and adopt the great truths of the Gospel.

4. The prevalence of an opinion among the Jews, that their national conversion is not far distant.

#### THE BLACKS OF OUR COUNTRY DEMAND ATTENTION.

A writer in the New-York Christian Herald, on this subject, observes as follows:

That they are eager for moral instruction, no one can ever doubt, who has seen with what attention and feeling they hang upon the lips of the speaker who addresses them on the sublime subject of religion. I once saw two slaves, both of whom were more than seventy years of age, who walked sixteen miles after finishing their tasks, that they might inquire of a clergyman “about Jesus.” And I shall never forget my feelings on my visiting an old dying negro in the low country of the south. It was at breakfast time, while on a plantation, that a household servant entered the room, and told his master that “old Adam was just a dying.” In company with the owner I went to visit the negro, about forty rods from the master’s house. The dying African was in a little hut not over ten feet square, built of small logs, with the interstices filled with mud, and a small chimney at one end, made of the same materials. The ground constituted the floor, and two rude little benches, a small iron kettle, and a tin cup, were the principal furniture. The old negro lay in one corner of the hut, on some dry moss, with which the country abounds, and a small child of perhaps two or three years old, was sitting on the ground by his side. The other negroes were in the field. He expressed great joy and thankfulness that I had come to see him, for his mind was much troubled on some points of religion which at that moment very deeply concerned him. I listened to his questions, solved his doubts, and gave him such instruction as his case required. At first he seemed in darkness and doubt. He had occasionally heard the instructions of a pious Methodist preacher, but he needed that light and knowledge which seemed too big for his comprehension. The master stood by while I staid, and was silent. After conversing with him near an hour, all at once a new light seemed to flash upon his understanding, the character of the Saviour, appeared clear and distinct, and the cloud which had mantled futurity was removed.

As I left him he took my hand with the grasp of death, and partly raised himself from the bed of moss, with tears gushing from his eyes, he exclaimed, “O, massa! me much thank you—me now happy. The plain talk you give me about good book make me cry joyful—O, how good

thing to know how to read book—the old Adam, never be made read—never fore know all such things! I die, massa, and I bless you much, for talk so easy—O, massa! do think of other poor black men like me—they no know any such thing—they no happy like me lie.” The last words I heard as I left the cottage were—“O good talk!” In a few hours he was dead, and the negroes buried him. Will any one smile at my weakness in that I afterwards dropped a tear over the forgotten spot where he was buried?

From the Kentucky Repository.

#### A DOUBLE CONSCIOUSNESS,

Or a Duality of Person in the same individual.

The following extraordinary circumstance was communicated by Dr. Mitchell of New-York, to the Rev. Dr. Nott, president of Union College, in a letter dated January 16, 1816, and published in the Medical Repository for 1817. The respectability of the source from whence the particulars were derived, forbids us to doubt the facts as related: and we are left to conjecture the cause of so wonderful a phenomenon without the possibility of coming to a satisfactory conclusion.

“When I was employed, early in December, 1815, with several other gentlemen, in doing the duty of a visitor to the United States’ Military Academy at West-Point, a very extraordinary case of *double consciousness*, in a woman, was related to me by one of the professors. Major Ellicot, who so worthily occupies the mathematical chair, in that seminary, vouched for the correctness of the following narrative, the subject of which is related to him by blood, and at this time, an inhabitant of one of the western counties of Pennsylvania:—

Miss R. possessed naturally a very good constitution, and arrived to adult age without having it impaired by disease. She possessed an excellent capacity, and had enjoyed fair opportunities to acquire knowledge. Besides the most domestic arts and social attainments, she had improved her mind by reading and conversation, and was well versed in penmanship. Her memory was capacious, and stored with a copious stock of ideas.

Unexpectedly, and without any kind of forewarning, she fell into a profound sleep, which continued several hours beyond the ordinary term. On waking, she was discovered to have lost every trait of acquired knowledge. Her memory was *tadula rasa*; all vestiges, both of words and of things were obliterated and gone. It was found necessary for her to learn every thing again. She even acquired, by efforts, the arts of spelling, reading, writing and calculating, and gradually became acquainted with the persons and objects around, like a being for the first time brought into the world. In these exercises she made considerable proficiency.

But after a few months, another fit of somnolency invaded her. On rousing from it, she found herself restored to the state she was before the first paroxysm; but was wholly ignorant of every event and occurrence that had befallen her afterwards. The former condition of her existence she now calls the *old* state, and the latter the *new* state: and she is as unconscious of her *double* character as two distinct persons are of their respective separate natures.

For example, in her old state she possesses all her original knowledge; in her new state only what she has acquired since. If a gentleman or lady be introduced to her in the *old* state, she will not know that person in the *new* state, and vice versa; and so of all other matters. To know them satisfactorily, she must learn them in *both* states.

In the *old* state she possesses fine powers of penmanship; while in the *new*, she writes a poor and awkward hand, having not had time or means to become expert.

During four years and upwards, she has undergone periodical transitions from one of these states to the other. The alterations are always consequent upon a long and sound sleep. Both the lady and her family are now capable of conducting the affair without embarrassment. By simply knowing whether she is in the *old* or the *new* state, they regulate the intercourse, and govern themselves accordingly.

My learned friend, the Rev. Timothy Alden, of Medville, knows Miss R. and is engaged in drawing up the history of her curious case, and he has promised, in due time, to send it to me complete.”

For the Christian Repository.

Who are the next? and Who are they?

A satisfactory answer to these questions, I believe, has never yet been given.

The roof of the meeting house had become much decayed—the rain and the snow had penetrated the ceiling so that it was in great danger of falling—and the house was in general, in a “shattered condition.” The whole congregation had seen it for months. Scarcely a Sabbath passed without its being the principle subject of conversation. All acknowledged that something ought to be done—that the roof ought to be repaired—but no one stepped forward to the work. “What a pity!” was in the mouth of every one. “What a pity!” they do not attend to it: certainly if they would they could soon put it in good order again. But who? what *they*? Ah, this is the pinching question.

By and by, however, some assumed the responsibility and acted as the *they* of the society. A subscription was set on foot and handed to some of the most wealthy members.

“O yes,” said they, “O yes, it ought to be done, and we are willing to do our part; but we will wait till we see what the *rest* will do.”

Here the thing stopped. The *they* never acted, and the *rest* never contributed. But the rain still continued to descend, and the winds to blow and beat upon that house, and by and by it will fall!

Will not the very stones of the perishing sanctuaries of Jelovah rise up in judgment against the indolent *they* and the avaricious *rest* of those congregations?

Let them ponder and be wise.

Perhaps there are many churches in which stoves are wanted, or repairs are needed, precisely in the same situation of the above. The congregations may, indeed, talk over the subject every Sabbath day of meeting, but talking and wishing may be all. *They* and the *rest*, like Jonah, still remain “asleep in the sides of the ship,” whilst she is tossing upon the billows, and is every moment in danger of perishing!

To such we say “what meanest thou, O sleeper?” Jonah i. 5 and 6.

MONITOR.

#### FROM THE CHRISTIAN WATCHMAN.

A weekly Union Prayer Meeting of the lay brethren of the Padoabaptists, Methodist, and Baptist churches in Boston, was commenced on Thursday evening, in which harmony and Christian charity were manifested. The object of this association is to unite the exertions of those who believe the necessity of divine influence in the regeneration of the heart: and it is agreed that it be a leading character in the supplications which may be presented, that God would pour out his spirit on the churches, and revive his works.

#### FROM THE METHODIST MAGAZINE.

*Methodism in the Western Country.*—We have received a copy of the Minutes of the several annual Conferences of the Methodist Episcopal Church, published by the Book-Agent at Cincinnati, which includes the account of four Conferences, viz: Ohio, Kentucky, Missouri, and Tennessee, which have had their sessions since the publication of the annual Minutes at New-York. From these minutes it appears that they have had an increase of, (including the Mississippi Conference,) eleven thousand and fifty four members during the year ending November, 1821. Sixty nine preachers were admitted on trial, seven were located, seven are returned as supernumerary, four superannuated, one expelled, and two had died; so that the increase to the number of effective travelling preachers is forty eight. How satisfactory to the friends of Jesus to behold the march of pure and undefiled religion keeping pace with the progress of the new settlements in our western wilderness.

#### From the Pittsburg Recorder.

We learn that the Ottoway Indians, in the vicinity of Fort Meigs, to whom the “Western Missionary Society” propose to send a mission, are so much interested in the object, as to offer their own lands for the establishment, if the government of the United States reject the application made to them.

#### THE REPENTING JEW AND CHRISTIAN GENTILE.

Jew Alas! my troubled soul has long To comfort bid adieu: Despair of mercy has cast down A poor rejected Jew.

Chris. Despair of mercy! did not Christ, The Saviour, spring from you? Yes, Jesus was himself despis’d! A poor rejected Jew.

That Jesus left his throne above, And down from heaven he flew, To die for sinners, and to save The poor rejected Jew!

Jew O what a wretched man I am! I know not what to do; Can any mercy be for me? A poor rejected Jew!

Chris. Mercy for you? yes, Jesus Christ Will always mercy shew! He calls to all—he calls to you, A poor rejected Jew. Repenting sinners he’ll receive; The chief of sinners too! Then fly to him for help and grace, A poor repentant Jew.

#### MARRIED,

On Monday evening last, by the Rev. Mr. WILSTROZ, Mr. Daniel Husted, of New-Jersey, to Miss Rebecca Vandever of this place.

#### OBITUARY.

Departed this life, on Friday the 26th ult. Mrs. MARY HIGGINS, relict of the late JESSIE HIGGINS, Esq. near St. Georges, in the 55th year of her age, after an illness of several months. The children and relatives of the deceased are left to mourn the loss of the most tender and affectionate of friends; the poor, accustomed to find in her a true friend and benefactor, lament her death; while a chasm is made in the society of her acquaintances generally, not soon to be filled up. Her manners were ever easy, polite and unassuming, always calculated to please. That the “little flock” of Christ, by her death, loose one of their number, and the host of the glorified above have an accession to theirs, in this event, we risk little in affirming. During her protracted illness, she was never heard to utter a single murmur; bearing all her pains and afflictions with that resignation becoming a christian. “The righteous have hope in their death”—hers was “full of immortality.”

On Sunday last in the village of St. Georges, Mrs. ELIZABETH DUSHANE, long an exemplary member of the Presbyterian church near that place. What is said of the deceased—she was an Israelite indeed, in whom was no guile.” “Mark the perfect man, and behold the upright, for the end of that man (or woman) is peace.”

## LATEST FOREIGN INTELLIGENCE.

Selected from London Publications received at the Office of the R. Intelligencer.

## SOUTH SEA ISLANDS.

We lately published some account of the progress of the Gospel in Taheite and Eimeo. We now make some farther extracts from letters of the brethren at the Leeward Islands.

## HUAHEINE.

Mr. Ellis and Mr. Barff are the only Missionaries now remaining at this Island, the inhabitants of which are about 2000 in number, and the greater part of whom now reside near the Missionaries.

"We are happy," say they, in a letter dated JUNE 17, 1821, "to inform you that our work continues to prosper in our hands, and we trust good is doing among the people around us. The little church of Christ in Huaheine continues to flourish and we hope will be preserved by the great Head of the church, faithful to the end.

Encouraged by our elder brethren, and assisted by an intelligent native, we have commenced the translation of Isaiah, part of which, was already been revised by our brother Nott. The gospel of John has been finished at Taheite, and we are re-printing a second edition of it here. The liberal grant of paper from the British and Foreign Bible Society has proved a very acceptable supply.

The services of the Sabbath and week days are well attended, the number of hearers on the Lord's Day being generally from 1000 to 1400. It is pleasing to see them regular in attendance on the appointed means, but we have still reason to fear, that with many, the inviting sound of the Gospel penetrates only the outward ear.

Our schools have been well attened, and the advancement in spelling, reading writing and arithmetic, encouraging. The British system of education has been introduced, as far as circumstances and the habits of the scholars will admit. The average number of scholars is 450, divided into classes, according to their attainments, and placed under native teachers. Our Sunday School also continues to prosper; it contains at present 230 boys, 120 girls, and 12 teachers. The attendance of the children is regular, and their behaviour at school and during public worship is very commendable. Catechising is the kind of instruction attended to on the Sabbath day; but instruction is not the only advantage arising from our Sunday School; it has a powerful tendency to impress the minds of the rising generation with a reverence for the Lord's day, prevents in a measure their contracting the indolent habit of sleeping away the time between the service,\* and habituates them to bear confinement and fixedness of attention during the time of public worship.

In Dec. 1819, the wall and roof of our large place of worship were finished. The people were very anxious to get it done before the meetings of the Society in May, and by the latter end of April they completed the floor, desk, table-pew and seats, in a manner highly creditable to their industry and ingenuity. It was opened on May 3d, when brother Ellis preached from Chron. vi. 8. "Will God in very deed dwell with men on the earth?" About 1500 were present; a disease, raving like a plague at the time, confined many to their habitations.

On Thursday the 11th inst. at an early hour the chapel was again crowded. Brother Ellis introduced the business of the day by stating the object of the Society, and the peculiar claims of those who still continued in the same state of wretchedness and superstition as they themselves were, when the Missionary Society first sent the word of God to their Islands. The Secretary then read the Report, by which it appeared that the total amount of subscriptions was, 7059 bamboos of oil, 5 pigs and 8 baskets of cotton; which was nearly double the quantity collected, during the preceding year.—Mahaine, Auna and Teria also addressed the meeting; after which brother Barff encouraged the young chiefs and people to engage heartily in the good work, and concluded with prayer. The meeting lasted several hours, but no one seemed to think it too long. It was truly a day of rejoicing to us and our people; and though in spirit we sometimes mingled with the assembled thousands who would be then congregated in London, to listen to the triumphs of the glorious

\*It was formerly the general custom of the islanders to sleep during the heat of the day, from which it is probable they will only be weaned very gradually, as industry increases in the islands.

Gospel of the Son of God, we rejoiced to meet so many of our Polynesian brethren for the same benevolent purpose. Upwards of 1900 were present at meeting.\*

The following from four of the chiefs of Huaheine, who are also Deacons of the church there, to the Directors, will be deemed a literary curiosity:

## Translation.

Huaheine, June 30, 1821.

Dear Friends,—Salvation be unto you from God and Jesus Christ. Our hearts rejoice when we hear that the good word of Jesus Christ grows among you; it has also grown a little here in Huaheine; and by the love of Jesus we have been formed into a little church of Jesus Christ, and on the Feast (*i. e.* the sacrament) day, we eat the bread and drank the wine, in remembrance of the death of our Lord.—But the wine belonging to our teachers is expended, and we have none of our own. We have sent to you a cask of oil to sell for us, and purchase us some wine, and send it to us for our use on the Sabbath of the Feast.

There is another cask of oil which we have sent to you to sell, and buy us some medicine for the sick, and some blankets for the sick people. Send us 12 blankets and some medicine. You must not say, It is great work (*that is, much trouble*) for here we have no medicine, neither warm clothes for the people that are ill.

May you be saved, friends! Let not your affection for us decrease; and when you pray unto Jehovah, pray unto him for us, that his good Spirit may be given unto us, that we may be made his people indeed. May you be saved by Jesus.

TAUA,                  } Deacons of the Church  
AUNA,                  }  
POHUETEA,            }  
MATABORE.            }

\*We doubt whether as many could be convened at a missionary meeting in this land of Gospel light. We have enjoyed a goodly heritage, but we have forgotten the pit from whence we were dug.  
*Rel. Int.*

FROM THE METHODIST MAGAZINE.  
Extract of a letter from Elijah Boardman, to the Editor, dated Jan. 21, 1822.

## DEAR BROTHER,

On the evening of the 12th inst. I called for the second time to visit the Rev. Mr. Crane, the Presbyterian Missionary to the Tuscarora tribe of Indians in Lewistown. He receives the Methodist preachers, not as strangers, but as brothers beloved. He seems to be an "Israelite indeed, in whom there is no guile." Himself, his lady, and Mrs. Brown, the tutorees, evidently evince the true Missionary spirit, by endeavouring to ingraft these wild plants of nature into the olive tree.

Mr. Crane has built a small house near the centre of the tribe, and is to them as a priest and a prophet. There are from thirty-five to forty families belonging to this tribe, and he has about eighteen communicants, and a number of others very serious. The gracious work is increasing.

I learned from brother W. F. Alvis that a singing school in the tribe was to be held that evening, at the house of Mr. Crane. Accordingly in the evening two Indian Chiefs came in, and about thirty other persons, principally young people belonging to the tribe. They took their seats very orderly, and commenced singing by rule, in their native tongue, using the patient notes. Their music was of the best kind.—Their lips and hearts seemed exactly to tally. Indeed they sang "with the spirit and with the understanding also." The lion and the lamb seemed feeding together. One of the Indian Chiefs commenced the meeting by extemporary prayer, in the native language. It was not only in word, but in power and energy. Another of the tribe concluded the meeting by prayer. A worthy example for singing masters. During the evening they sung a number of beautiful tunes and earred all parts. Better melody and sweeter harmony I believe I never before heard. I was both delighted and surprized. My mind was led to wonder, and my soul to adore that Almighty Being who has thus turned the "Barren wilderness into a fruitful field," and changed war whoops and savage yells into tuneful hosannahs. Surely, "According to this time it shall be said of Jacob and of Israel, What hath God wrought?" "Not by might, nor by power, but by my Spirit, saith the Lord."

Many of the tribe seem to be very devout and deeply pious. They are building a small Meeting House among themselves, principally at their own expense. Surely these things should excite a sacred

emulation among us to carry the gospel to those remaining scattered tribes and families, on the west and south western frontiers of our continent, who are perishing for lack of knowledge.

Our brother Alvis lives at home in the tribe, and conduct, I believe, with propriety, is quite useful, and takes an active part in teaching the young persons of the tribe the way of salvation; and is thought to be more useful here than he would be elsewhere. Here is a very good work under our charge on this circuit. There have been four or five new societies raised within its bounds. One of which was formed by brother Somerville, in Ridgeway, numbering between twenty and thirty. They appear to be very flourishing, growing as the vine, and reviving as the corn, and we trust they will spread forth their branches as Lebanon. A number more have been added to our societies on this circuit.—Elder Case informs me in a letter, that our missionaries to York and the new settlements in Upper Canada, are doing wonders among the people.—Sometimes for want of horse feed, and on account of bad roads in the new towns, they travel on foot through the woods, and preach to the scattered population of these new settlements. This looks like leaving all for Christ's sake.

Yours, &c.     ELIJAH BOARDMAN.

## Extract of a letter recently received from Mrs. Potter, at Creek-Path.

After some general remarks respecting the rapid progress made by the Cherokees towards civilization, Mrs. P. proceeds:—

"Two years since, Creek Path was a place of the grossest ignorance. The Saviour's name had scarcely been heard among the people. They passed their time in idleness and dissipation; and most of those who were clad at all, were covered with rags. The Sabbath was known but by few, and these had been taught by the whites to consider it a holy day. But now, how changed the scene! many of them have become sober and industrious. They assemble regularly on the Sabbath for the worship of God, and manifest a tender solicitude for the welfare of their immortal souls. Their dress though coarse is very neat and becoming. Seldom is a dirty garb seen in our little sanctuary. They frequently speak of their former ways of living, and express much gratitude that missionaries have been sent to teach them better things. Much good was effected here, by the disinterested exertions of Mr. Butrick. God was pleased to bless his labors, and to give him, as we trust, "some souls as seals of his ministry." These are our consolations and joys. With them we sit down to commemorate the Saviour's dying love; and find the seasons precious; with them we bow before the throne of God and supplicate his mercies, and with them join in the song of solemn praise.

One man has recently been admitted to the church; but as our hands were thus strengthened, God, in his righteous Providence, saw cause to weaken them, by taking one dear brother to himself. This was Capt. John Brown, a brother of Catharine. He had been lingering some months with a consumption, and on the 3d of Feb. fled to the world of spirits. During the whole of his sickness, he manifested the most unfeigned submission to the will of God. In his broken English, he used frequently to say, any thing the Saviour think best, I willing. A few days before his death, he called his friends together and earnestly entreated them to be faithful to God, and to their poor people. He exhorted them in a very particular manner to keep the Sabbath holy. This day was to him a delight, and the holy of the Lord honourable. Seldom have I seen a Christian who seemed to regard it with so much reverence. He lived upon a road which was considerably travelled, and kept a house of entertainment. He came one day with a serious air to Mr. Potter, and requested that he would explain to him one of the ten commandments; and wished him to read them in course, till he should request him to stop. When he came to the clause in the fourth command, "nor the stranger," &c., "Stop," said he, "stranger," what that mean? Mr. P. gave him his views of the passage, and he then said, "I thought may be it mean traveller. Many people travel on Sabbath, and they call my house to get victuals. I know it wrong for them to travel on Sabbath; and I don't know but wrong for me to get them victuals." Though he sometimes entertained travellers on that day, he never permitted them to interfere with his religious duties. No persuasions

were sufficient to induce him to stay himself, or any of his family to stay from public worship for their accommodation. As far as he knew the will of God, he seemed implicitly to obey.—Soon after the conversation above alluded to, he fell into a state of mental derangement, in which he continued most of the time till his death. In his short lucid intervals he expressed a willingness to leave the world, but was so feeble that he could say but few words. On the morning of the day that he died, being told that it was the Sabbath, he requested his sisters to sing and pray with him, which they did. A few minutes he seemed rational, then sunk into a state of insensibility, and in about ten hours expired. What a consolation to those who have liberally imparted their substance to advance this mission, that one soul is now in glory through their instrumentality! Many more, we trust, are following the footsteps of their departed brother, and will soon enter into the same rest.

You will, I doubt not, be pleased to learn that we have a Female Benevolent Society at Creek Path. It was formed on the 13th of November, and consists of 14 members, who pay in advance half a dollar a year. The meeting for its formation was to me a very interesting scene. It was held at the cabin of one of our Cherokee neighbours, and was opened by prayer and singing in the Cherokee language. Then, by the assistance of Catharine Brown as interpreter, the four last verses of the 12th chapter of Mark were read, and some observations made. After this the object of the meeting was laid before the persons present, and a constitution read and explained.—The thing was novel. Every ear was open, every countenance beamed with joy, and "o-re-ri" (it is good) was the universal reply. All present subscribed the constitution, and we then proceeded to appoint our President, Secretary and Treasurer. The women were considerably diverted that females should bear titles, and I was pleased to listen to a little cheerful conversation on the subject. A number of benevolent objects were set before them to which they might devote their offering; and that of educating young men for ministers and missionaries, was unanimously chosen. It was therefore resolved that the money for the present year should be sent to an education society in West Tennessee. Six dollars were soon after forwarded. A small offering indeed but I trust one acceptable to Him by whom the poor widow was so highly commended.

## TAHEITE.

A Letter from Poihai, Secretary to the Taheitean Auxiliary Missionary Society, to the London Missionary Society

(Translation)

MATAVIA, TAHEITE, June 15, 1821.

Dear Friends—May the blessing of Jehovah and of our Saviour Jesus Christ be with you all. With this we present you with some property for the purpose of advancing the cause of our common Lord upon earth, and which we send to you the original projectors of this good work. You are the root, and we are but the branches. It was you that sent missionaries among us to instruct us; and behold! we have obtained a knowledge of that salvation which is in Jesus; on this account we have contributed our property for the extension of the word of God. Our country, you know, is destitute of money; we have, therefore, contributed property, viz: oil, arrow-root, cotton and pigs, which is our money in these countries, where we have no real money. We have sent the oil on board the *Hope*, 80 tons, from us the Taheitean Auxiliary to you the Parent Society, to assist you; and we wish that our Contributors may be added to yours, and printed in your Reports, that we may see that our property has been received and admitted into the Treasury of our Lord, which will give us complete satisfaction.

We wish you to be particular and candid respecting what we have now sent, and if it should prove an article of little value, or unsuitable, write to us and give us full information on the subject.

Never omit to write to us. We all know how it is with a tree, that the butt end is the most solid part, and the small end is soft and sappy. To the small end we may be compared, and you to the butt-end. Do not cease, therefore, to afford us instruction in the things of God, and inform us also how the word of the Lord prospers in all the countries where you have sent Missionaries.

May the blessings of Jesus Christ be with you. Amen.

POIHAI, Secretary.

POMARE, President.

\* N. B. The same word which in the Taheitean language means, *solid, hearty*, when applied to a tree, &c. means *wise, mature in judgment*, when applied to persons. Also the same word which signifies *soft and sappy*, when applied to a tree, means *immature in knowledge, unwise, or possessing little wisdom*, when used of persons.

At Negureoil, says Mr. Mead, (Feb. 26, 1821,) upwards of 5000 have renounced heathenism since 1807, and no longer offer sacrifices to devils, as formerly. Several new places of worship have been erected within the last year; schools and congregations have increased, and an encouraging spirit of liberality has appeared among the people.